



# The Temple Artisan

JULY, 1906

## CONTENTS

	PAGE
COMPARISON .....	17
MY PART ..... <i>Ida Ballheim</i>	18
FROM THE MOUNTAIN TOP .....	18
THE SYMBOL OF THE SERPENT .....	19
MORE STANZAS UNSEALED .....	21
EDITORIAL MIRROR .....	23
CHILDREN'S DEPARTMENT .....	25
STUDIES IN MYTHOLOGY. X. <i>J. H. Scotford</i>	27
CONSUMPTION, THE GREAT WHITE PLAGUE. IX..... <i>Eugene Wood</i>	29
TEMPLE HOME ASSOCIATION NOTES.....	31
QUESTIONS AND ANSWERS..... <i>J. O. V.</i>	32
WHAT IS CONSCIOUSNESS?..... <i>W. H. D.</i>	33
TEMPLE ACTIVITIES AND NOTICES.....	33
TEMPLE CONVENTION NOTICE .....	34

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## THE TEMPLE.



**P**RIMARILY. The Temple is a cosmic organic center, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun,—the Universal Heart,—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his term of service, and has mastered all the details of the work, he is “recognized” by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The Organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revived in this country a quarter of a century ago by certain chelas or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out: but “those who know” say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of “The Temple of the Mysteries” shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Savior, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, “Come over and help us,” have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

Address The Temple, Oceano, California.

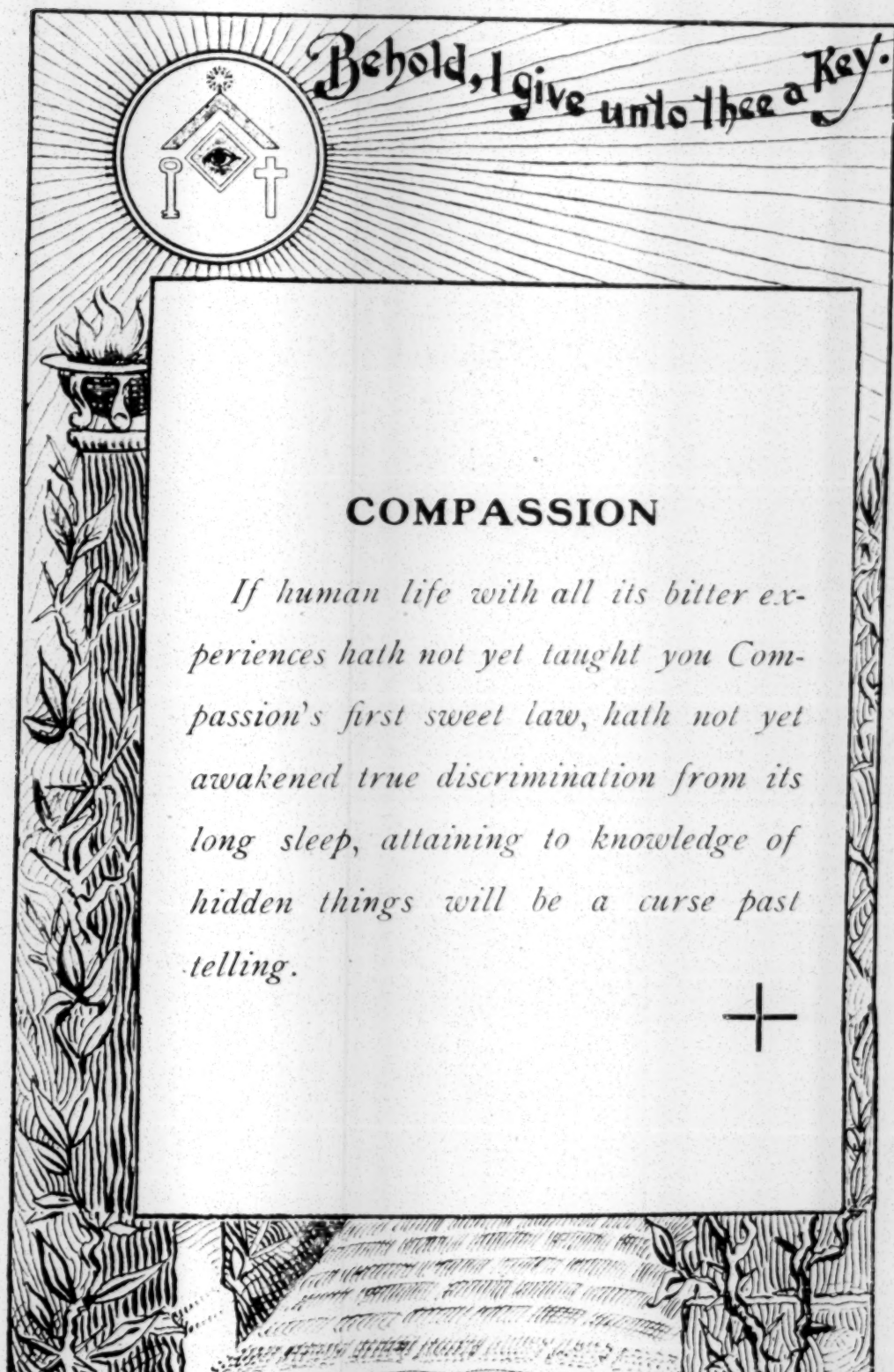


# The Temple Artisan

Vol. VII.

JULY, 1906

No. 2



## COMPASSION

*If human life with all its bitter experiences hath not yet taught you Compassion's first sweet law, hath not yet awakened true discrimination from its long sleep, attaining to knowledge of hidden things will be a curse past telling.*



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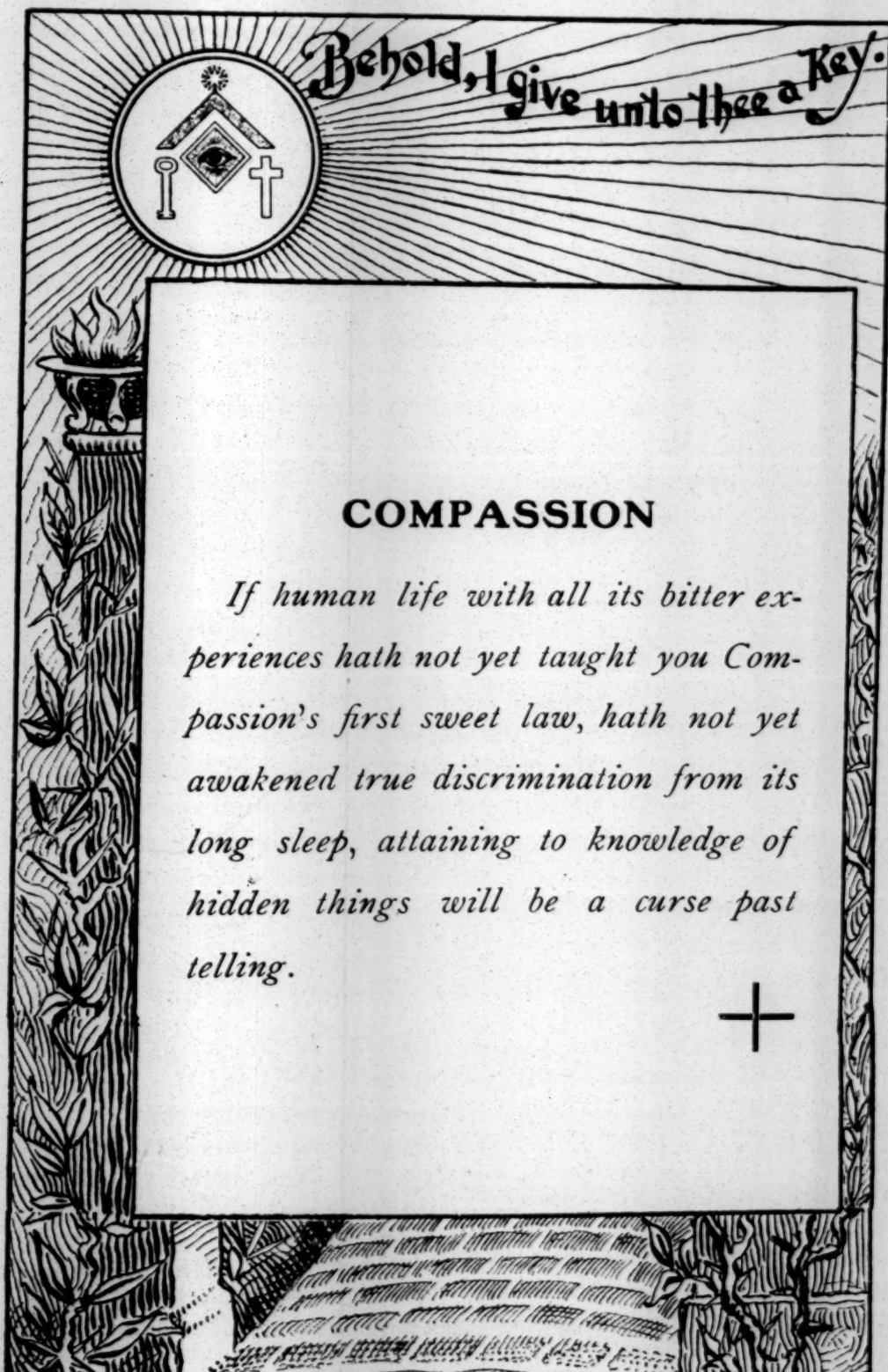


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## MY PART.

The Chief Musician did the chords invent ;  
 The Chief Musician shaped the instrument ;  
 He set me in my place before the score,  
 I heard the one word, "Play!" He said no more.

He did the air to other hands consign;  
 I may not even hint the full design.  
 There is no meaning in the notes I play,  
 Which I must still rehearse from day to day.  
 And some who tire of their monotonous tone,  
 Would have me change to music of my own,  
 Full-chorded discord would it better be?  
 Let others play it, it is not for me.

But I will strive to render perfect still  
 My unmelodious part with patient will—  
 So in that concert, grand, remote, and far,  
 The harmony divine I shall not mar.

—IDA BALLHEIM in *Living Church*.

## FROM THE MOUNTAIN TOP.

## THE SOUL REDEEMED.

Sweeter than any song of thrush, softer than the wood-dove's  
 coo to its mate, tender as the touch of dawn on the eyes of a  
 sleep-bound child, falls the voice and touch of the Over-soul on  
 the weary Pilgrim of Days.

Many times and oft in the night of the past hath he closed his  
 eyes and said, "Surely my Lord will awaken me from this awful  
 nightmare of Life ere another sun shall greet mine eyes. I am  
 bound and helpless in the morass of the world's worst woe, and,  
 alas! there are none to hear if I call, or drag me forth, for all of  
 my kin are bound as am I, and smothered in viscid mud, while  
 I alone of human kind am left with head above its slimy ooze."

But e'en as he cried, lo! the dark clouds parted, his feet were  
 loosed, and with lightning speed an Angel came down and bade  
 him rise and follow on, to the feet of the Lord of Life and Death.

At last fall the scales from the blinded eyes. In the glory of  
 Soul redeemed stands he forth, poised on the earth like a bird  
 on the wing. He asks of the sea, the sky, and the earth, "Is it  
 worth it all? Is it worth the anguish, the pain, the loss, to hear  
 that voice, to feel that touch?" And from every fibre, from all  
 live things, from the heavens and hells, in melody sweet, again  
 and again, rises and echoes in vibrant tones, as with one great  
 voice, the words of the saved: "Aye, it is worth all earth  
 can give, all sun and moon and stars can offer."



## THE SYMBOL OF THE SERPENT.

## TEMPLE TEACHINGS, OPEN SERIES, NO. LIII.

Men have tried to fathom the underlying mystery of the antagonism between man and the creeping things of life, the little worm, the harmless and often helpful diminutive snake, that unwittingly has crept upon the naked flesh. Other creatures may cause **fear** in man; he may shrink back terror-stricken from a bear or tiger; he may dislike, distrust or be perfectly indifferent to many other animals, and if by any chance they should touch his flesh he is conscious of no such intense repugnance as he feels from physical contact with any creeping thing. There is a deep, far-reaching reason for this feeling, as deep and wide as the two extremities of his being, life and death; and the beginning of this antipathy dates back to the beginning of his life as a conscious human being. When Jehovah said there should be enmity between the seed of the woman and the seed of the serpent, a great truth was uttered, and war was then again declared between White and Black Magic, for one Manvantara.

In one sense, all creeping things are included in the one word, "serpent." From an esoteric aspect, the Serpent symbolizes the highest point of the development of a human being. From the exoteric aspect it symbolizes the lowest point in the same development.

Here, as in all other divisions of the Cosmos, appears the action of the two poles of manifestation. The farther man advances, the greater will grow his antipathy to creeping, slimy, secretive, hiding things, because the gulf between his higher and lower nature is continually widening, and up to the point when he parts forever with that lower self by gaining all power over it, the fascination, the temptation of the lower self continually increases and the battle grows stronger.

When "the heel of the woman shall crush the serpent's head," i. e., when the negative aspect of the eternally feminine, the Soul, shall come into contact with the positive, the Head—lower mind—the masculine aspect; of matter, one of the twain must disappear and it is the latter that must disappear, because when such an event occurs, the end of a Manvantara will have come, and Soul and Mind become one.

The creeping of a worm or snake over human flesh does not occasion any particular **fear** in the human mind; as said before, it is a far different feeling, a quick, convulsive shudder, due to

the action of the force of repulsion which manifests immediately and results in the creature being thrown violently from its resting place. This action of the force of repulsion is but a slight exhibition of the same force that is generated in and expelled from "the heel of the woman" as a result of the interaction of the forces of attraction and cohesion. The action of the vital ether operative in the nerves of the skin is instantly increased by contact with such a creature, and upon communicating a desire to the brain, to be rid of the obnoxious thing, the brain commands the muscles of hand and arm to remove the interloper, and is obeyed.

There is an occasional "exception to prove the rule" in the cases of men and women who seem abnormally fond of snakes. These persons fondle and caress such creatures and exhibit their power of control to the great wonder of beholders; but when this feeling of attraction is genuine, it is due to one of two causes; either custom has so familiarized the person by constant contact with snakes, that natural antagonism has been overcome, and the force symbolized by the woman's heel has been developed in the performer's body far in excess of the force symbolized by the "head of the serpent" even to such a degree that the vital ether no longer responds to excitation by touch: or the person has come directly under the control of some black magician, thereby changing his whole nature and making him amenable to the control of those who govern the division of life to which the creeping things belong, corresponding in planes to the lower astral.

The Serpent (personified evil, according to the orthodox concept, the Tempter) has been greatly misunderstood. It is a most perfect symbol of the two extremes of life. In the highest sense of the word, it represents the Guardian of the Threshold, and the appellation "Serpents" has been applied to Initiates of high degree for many ages, whose office it is to test in all ways the applicant for admission to any degree of the Lodge. If said applicant fail in passing the test, the power responsible for the trial in which he has failed will naturally seem to be evil. Especially is this true if the disciple has not reached a stage of development that will permit of his seeing the justice and mercy back of the trial. The powers of silence, wisdom, retirement, casting of skin, power of assuming different forms, are some of the powers that the serpent holds in common with the Initiate, and indicate why it symbolizes the highest pole of being. Its confinement to the lower levels of life, slyness, concealed poison, treachery, etc., symbolize the habits and characteristics of a like nature associated with the Black Magician. Therefore, "the serpent" is a fitting symbol for both extremes of life.





## MORE STANZAS UNSEALED.

No one can realize more fully than we the gravity of the charge that will doubtless fall from the lips of our antagonists upon the perusal of the following stanzas.

Our claim that these stanzas are from the Book of Dzyan and are given by the same Initiate who gave H. P. Blavatsky access to that book, and who assisted her in interpreting it when the Secret Doctrine was compiled, will doubtless meet with contradiction, but the knowledge that this claim will be denied should not and must not be permitted to deter us from giving these additional stanzas to those who will be able to appreciate their authenticity and importance.

The particular set of stanzas forming the basis of the Secret Doctrine were, in the main, descriptive of the action of evolutionary forces, the constitution of matter, the appearance of animals and man upon the earth, and the evolution of the latter up to the time of the Fifth great Root Race.

The following stanzas very evidently refer to the last of the sub-races of the Fifth Root Race and the early races of the Sixth Root Race. The first volume of the Secret Doctrine deals with Cosmogogenesis and is based on seven Stanzas from the Book of Dzyan. The second volume consists of twelve Stanzas subdivided into forty-nine slokas with commentaries, and deals with Anthropogenesis. The last three slokas of Stanza XII refer to the Fifth Race and its divine instructors. The additional Stanzas now to be given forth to humanity by the Great Lodge continue from Stanza XII of the second volume and fall naturally under the head of what may appropriately be termed Theogenesis, as the evident purpose is to indicate the process where the Human kingdom will merge into the Divine. How many additional stanzas from the Sacred Work referred to will be given out, and to what extent elucidated, will depend upon humanity itself. But it may be taken as a good sign that even a few more stanzas are permitted to be unsealed to the world. Truly did H. P. B. say that "the 'Serpents of Wisdom' have preserved their records well, and the history of human evolution is traced in Heaven as it is traced on underground walls. Humanity and the **Stars** are bound together indissolubly, because of the Intelligences that rule the latter."

The additional stanzas given out will be taken up singly and commented upon in due time.

## THEOGENESIS.

FROM THE STANZAS OF DZVAN.

## STANZA I.

1. Since Fohat gathered two lines of fire in a close embrace, forming a circle of flame to make room for the feet of the Fifth, have the demi-Gods been filling that Cosmic field with images of themselves.

2. To and fro have the first-born run, darting behind each Flaming Sword that sprang from the head of the Mighty One, while seeking for Pasture against the day of the birth of the great Red Cow. The milk of that cow will gather and flow in rivers of Water and Wine to quench the thirst of the twice-born Lords of the Sacred Mystic Fire.

## STANZA II.

3. Said the Radiant One to the Shining Face: I will cause a shade to cover thee for a day and a night of time. I will brood thy young, and bring them forth in strength and might, when the shade has passed from thy face and thou shinest forth once more.

4. For thou shalt shine again with seven-fold light, and the face of thy First-born Son shall reflect the light that shines from thine own. The black and brown shall be no more, and the golden-hued shall awaken from sleep, and rule as they ruled of yore.

5. Fire and flood, acid and blood, shall flow in streams and drench the star with the blackened face. The once bright sons of the demi-Gods have cast deep shadows upon that face; they have stolen the fire that lightened its eyes and molded it into a gleaming mass to fetter and bind their once lithe limbs. Vengeance swift will overtake and cast them into the pit.

6. When the circle of flame shall open again and the line of life be loosed from thrall, the five will fall into the six, and Surabhi's teats will deliver four doves—each bearing a branch of the Sacred Ash for the help and healing of Maya's sons. Fohat will once more cross the line with another and mightier stride, and will draw the downward arc of the line of life to an upward sweep, by the strength of his own right arm.

## STANZA III

7. The four-fold Lahs will emit from their loins the germs that shall grow into three-fold coverings of animal forms, of fish and of fowl for the service of man.

8. No more shall huge creatures and crawling things find room on the Rim of the Wheel where dwelleth the Sons of Fire and Flame. The beasts of the field and birds of the air will meet and part in peace, and both shall feed on the purple grain, the gift direct of the Gods. All growths of the under crust of the Wheel shall be thenceforth forbidden, and man shall live by the power of his Will in place of coarser foods. When the Wheel has whirled one crore and a half, the Sparks will embody themselves in a fruit, the like of which no man hath known. The infant as well as the full-grown man shall eat of that fruit, and words of wisdom will fall from its lips, to the wonderment of the Gods.



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## EDITORIAL MIRROR.

The following paragraphs quoted from Volume II of the Secret Doctrine are most timely at this period, and the truth presented regarding the birth of the New Humanity and the concomitant changes—birth pangs—on the surface of the planet, should be correlated with world events past—and others to be precipitated.

“Every mixed race, when uniform and settled, has been able to play the part of a primary race in fresh crossings. Mankind, in its present state, has thus been formed, certainly for the greatest part, by the successive crossings of a number of races at present undetermined.

“Thus the Americans have become in only three centuries a ‘primary race,’ temporarily, before becoming a race apart, and strongly separated from all other now-existing races. They are, in short, the germs of the **sixth** sub-race, and in some few hundred years more will become most decidedly the pioneers of that race which must succeed to the present European, or fifth sub-race, in all its new characteristics. After this, in about 25,000 years, they will launch into preparations for the seventh sub-race, until, in consequence of cataclysms, the first series of those **which must one day destroy Europe and, still later, the whole Aryan race (and thus affect both Americas), as also most of the lands directly connected with the confines of our continent and isles, the Sixth Root-Race will have appeared on the stage of our Round. When shall this be? Who knows save the great Masters of Wisdom, perchance, and they are as silent upon the subject as the snow-capped peaks that tower above them. All we know is, that it will silently come into existence; so silently, indeed, that for long millenniums will its pioneers—the peculiar children who will grow into peculiar men and women—be regarded as anomalous *lusus naturae*, abnormal oddities physically and mentally. Then, as they increase and their numbers become greater with every age, one day they will awake to find themselves in a majority. Then the present men will begin to be regarded as exceptional mongrels, until they die out in**

their turn in civilized lands, surviving only in small groups on islands—the mountain peaks of today—where they will vegetate, degenerate and finally die out, perhaps millions of years hence, as the Aztecs have, as the Nyam-Nyam and the dwarfish Moola Koorumba of the Nilghiri Hills are dying. All these are the remnants of once mighty races, the recollection of whose existence has entirely died out of the remembrance of modern generations, just as we shall vanish from the memory of the Sixth Race Humanity. The Fifth will overlap the Sixth Race for many hundreds of milleniums, changing with it more slowly than its new successor, still changing in stature, general physique and mentality, just as the Fourth overlapped our Aryan Race, and the Third had overlapped the Atlanteans.



“This process of preparation for the Sixth great race must last throughout the whole sixth and seventh sub-races. But the **last** remnants of the Fifth Continent will not disappear until some time after the birth of the **new** race, when another and **new** dwelling, the Sixth continent, will have appeared above the **new** waters on the face of the globe, so as to receive the new stranger. To it also will emigrate and there will settle all those who will be fortunate enough to escape the general disaster. When this shall be, as just said, it is not for the writer to know. Only as Nature no more proceeds by sudden jumps and starts, than man changes suddenly from a child into a mature man, the **final cataclysm will be preceded by many smaller submersions and destructions, both by wave and volcanic fires.** The exultant pulse will beat high in the heart of the race now in the American zone, but there will be no more Americans when the Sixth Race commences; no more, in fact, than Europeans, for they will have now become a **new Race and many new nations.** Yet the Fifth will not die, but will survive for a while, overlapping the new race for many hundred thousands of years to come; it will as we have just said, become transformed with it more slowly than its new successors—still getting entirely altered in mentality, general physique and stature. Mankind will not grow again into giant bodies as in the case of the Lemurians and the Atlanteans, because, while the evolution of the Fourth Race led the latter down to the very bottom of materiality in its physical development, the present race is on its ascending arc, and the Sixth will be rapidly growing out of its bonds of matter, and even of flesh.



"Thus it is the mankind of the New World, the senior by far of our Old one—a fact men had also forgotten—of Patala (the Antipodes, or the Nether World, as America is called in India), whose mission and Karma it is to sow the seeds for a forthcoming, grander and far more glorious race than any of those we know of at present. The Cycles of Matter will be succeeded by Cycles of Spirituality and a fully developed mind. On the law of parallel history and races, the majority of the future mankind will be composed of glorious Adepts. Humanity is the child of Cyclic Destiny, and not one of its units can escape its unconscious mission, or get rid of the burden of its **co-operative work with Nature**. Thus will Mankind, race after race, perform its appointed Cyclic Pilgrimage. Climates will, and have already begun to change, each Tropical Year after the other dropping one sub-race, but only to beget another higher race on the ascending cycle, while a series of other less favored groups, the failures of Nature, will, like some individual men, vanish from the human family without even leaving a trace behind.

"Such is the course of Nature under the sway of Karmic Law, of Ever-present and Ever-becoming Nature. For, in the words of a Sage, known only to a few Occultists:

"The Present is the child of the Past; the Future, the begotten of the Present. And yet, O present moment! knowest thou not that thou hast no parent, nor canst thou have a child; that thou art ever begetting but thyself? Before thou hast even begun to say, 'I am the progeny of the departed moment, the child of the past,' thou hast become that past itself. Before thou utterest the last syllable, behold! thou art no more the Present but verily that Future. Thus are the Past, the Present, and the Future the Ever-living Trinity in One—the Mahamaya of the Absolute 'IS.'"

## CHILDREN'S DEPARTMENT

### *Temple Builders—Lesson 31*

#### THE SONG OF THE HUMMING BIRD.

I am a humming bird.

I am a very little bird. I have a very little nest in the cypress tree by the side of the shed where the tools are kept. There are two tiny white eggs in my nest.

One day a woman came to the shed for a hoe and frightened me very much, for I thought she might disturb my little nest. I hummed about her head, looked in her eye and flew down to my nest, and asked her to please not hurt me or my eggs.

The woman did not hurt me. She brought some children to see me and showed them the nest. They had to look well before they could see it, for the outside looks almost like the bark of the tree. The inside is as soft as wool.

The children thought I had a very long bill. I told them I found honey with my bill. I find the honey in flowers. Honey is good to eat. I do not eat worms like the linnet that lives near me. Their bills are made for finding worms, but mine is made for reaching into the deep flowers.

When I take the honey from the flowers I thank the flowers. Long ago I came from the flowers. That is the reason I have such bright colors. I am a part of their nature.

The flowers furnish food for me, and my humming helps them to open and bloom and ripen into seed.

When I sip the honey from the heart of a flower, some of the yellow powder or pollen clings to my bill and is rubbed on to the next flower I enter. This helps the flower to bring forth the fruit and seeds.

You may see by this how the birds help the flowers and the flowers help the birds. If you look far enough you will see how one thing in nature helps another, for IT IS THE LAW OF LIFE TO HELP ONE ANOTHER.

#### MY HUMMING BIRD.

No other fairy did I see  
 So graceful, pulsing in the air,  
 As if the heart of nature beat  
 Its throbbings in the birdlet there.  
 The gray, the green, the dash of red,  
 The beating wings that gauzy seem—  
 So rapid the vibrating hum—  
 I almost dream were but a dream.  
 Then suddenly I cry aloud,  
 When in a rapid, shooting ray  
 My fairy disappears, a-flash,  
 Into the sun-haunts far away.

WILLIS EDWIN HURD.



NOTE.—Appropriate songs for this lesson are "Prayer, Birds and Bees and Flowers," and "Bird-Game," from Kindergarten Chimes.

Children should study habits of the humming bird. It is a large family extending over the entire United States. Different varieties can be noticed.

The Temple Builders are raising money with which to buy and furnish a tent at the Open Gate Sanatorium and which will be known as the Temple Builders' Tent.

The idea is that the Temple Builders will take an especial interest in this tent and in any patient who is placed in it. This tent will be especially designed for children afflicted with tuberculosis. The immediate ground around the tent will be beautified and made attractive by the local Temple Builders.

Those wishing to help in this matter can send donations to the Temple Builders, Oceano, Calif.

## STUDIES IN MYTHOLOGY.

### X.

The temple that was erected in Eleusis at the request of Demeter became the seat of the Eleusinian Mysteries, which were said to have been instituted by the goddess herself. The first to be admitted to initiation was Celeus and his family, he being appointed high priest, and his son and daughters, priest and priestesses. These Mysteries were celebrated by the Athenians every five years.

This legend of Demeter and Persephone has several esoteric meanings. One, the higher, is a legend of the soul or higher and lower Ego. Demeter is the World-Soul, or Over-Soul, while Persephone is the Human-Soul, humanity; or, again, the higher and lower Ego, respectively. Thus the higher Ego loves its child, the lower Ego. The beautiful flower, the narcissus, is the attraction of earth life which the lower Ego seeks to pluck. No sooner does it touch this flower than it is seized by the ruler of this world and becomes incarnated as a human soul. Aides (Pluto) is the body of flesh with its passions and desires, which thus makes the lower Ego its unwilling spouse. So long as this Ego does not partake of earthly food, it still remains an immortal soul, but partaking of mortal food it becomes mortal. As it is about to return to its mother soul, it unwittingly swallows earthly food and is thus claimed by the ruler of the lower regions as eternally one of its denizens. When the thread which connects the higher to the lower Ego is once broken it cannot shed its light and blessings on the earth, therefore, the earth ceases to bring forth fruit or flower. In this predicament a compromise is made. The soul spends six months (its period of incarnation) with Aides on earth, and then six months (its heavenly rest) with

the higher soul in heaven (Olympus). Finally the goddess Demeter, the great Over-soul, establishes the Sacred Initiations through which the lower soul finally emancipates itself from its bonds and regains full immortality with added power which the narcissus of earth life (earthly experience) has bestowed.

Another interesting legend, showing the same relationship of higher and lower Ego, but with another phase or shading, is the story of Eros and Psyche (Cupid and Amor).

According to Hesoid, "Eros, the divine spirit of Love, sprang from Chaos, while all was still in confusion, and by his beneficent power reduced to order and harmony the shapeless, conflicting elements, which under his influence began to assume distinct forms."

The story is as follows: Psyche was the youngest of three princesses and so transcendently beautiful as to arouse the jealousy of Aphrodite (Venus), so much so that no mortal dared to aspire to the honor of her hand, while her two sisters of less beauty were married. This annoyed her father, who, in consequence, consulted the Delphic oracle, by whose directions he dressed her as for the grave and placed her at the brink of a great precipice. Zephyrus, the west wind, lifted her gently and carried her to a verdant meadow, in the midst of which stood a stately and beautiful palace, in which dwelt Eros, the god of Love, in whose arms Zephyrus gently deposited her. Eros, unseen by her, wooed her in the softest and most delicate accents, but he warned her as she valued his love never to seek to behold his form. Psyche was obedient to his injunction, but in the midst of her happiness the desire to see her two sisters took possession of her, and in response to her desires they were conducted to her fairy-like and enchanted abode. Her sisters, being filled with envy at her happiness, poisoned her mind by telling her that her husband was extremely ugly and a frightful monster. They gave her a dagger with which they told her she could destroy him and so be free from his power.

After the departure of her sisters their story preyed on her mind and she attempted to follow their advice. At the dead of night, taking her dagger in one hand and a lamp in the other, she silently stole to the couch on which he was reposing, where instead of the ugly monster she expected to see, she beheld the most beautiful form of the god of Love. In surprise she bent over him to better see him, when a drop of oil from her lamp



fell upon him, instantly awakening him. Seeing Psyche standing over him with the treacherous dagger in her hand, he reproached her, then spreading his wings flew away.

In despair at her loss, the unhappy Psyche attempted to end her existence by throwing herself in the river, but the waters refused to close over her, and instead bore her gently to the opposite bank, where the shepherd god, Pan, received her and endeavored to console her with the hope of future reconciliation with her husband.

Her wicked sisters thought to gain the same felicity as Psyche, so placed themselves on the same rock from which she had been wafted, but both were precipitated to the depths of the chasm and perished. Psyche yearned for her lover and wandered over the earth in her vain search for him. Being wearied, she at length appealed to Aphrodite for her compassion. She, however, being still jealous, imposed on her tasks which often seemed impossible. In these tasks she was assisted by invisible helpers sent to her by Eros who still loved her and watched over her. Aphrodite commanded her to descend into the underworld and receive from Persephone a box containing all the charms of beauty. At this her courage failed her. About to abandon herself to despair, she heard a voice which warned her of every danger to be avoided, which was: not to fail to provide herself with toll for Charon and cake for Cerberus, the dog that guarded the entrance to Hades, and to refrain from taking any part in the banquets of Aides and Persephone, but above all things to bring the box to Aphrodite unopened. By obeying these instructions she would return safely to the realms of light. She obeyed implicitly all these instructions but the last, for her curiosity led her to lift the lid of the box, from which a dark vapor escaped which put her into a death-like sleep, from which Eros awakened her with the point of his golden arrow. After reproaching her for her folly, he persuaded Aphrodite to be reconciled to her, then persuaded Zeus to admit her among the Immortals.

J. H. SCOTFORD.

(To be continued.)

## CONSUMPTION, THE GREAT WHITE PLAGUE.

### IX.

If I were a very rich man, it seems to me I could do better with my money than endow a university in a country where they are as thick as flies, or speckle the land with free libraries. These

are, no doubt, good ways to get one's name up, but I don't really think we are perishing for the lack of places where a young man may learn to say *hic*, *hæc*, *hoc* without the book. It elevates the mind, they tell me, to know that **utor**, **fruor**, **fungor**, **vescor**, and **potior** take the ablative, or the genitive, I've forgotten which. I used to know, though. I see around me men dying of a preventable and curable disease. They are capable, honest, hard-working, useful citizens, doing their best to earn a living and to bring up their families decently. For them to lay off a whole year from work is almost impossible. It is quite impossible for them to maintain themselves at a sanatorium. They could get well there. They could come back able to make full wages. As it is, they have to drop their skilled employ and take such other work, ill-paid work, as their feeble health will permit. The wife and little ones are stinted of their food and clothing. They who tried to keep themselves tidy and respectable sink to cheaper and poorer apartments. And then I see a day arrive when the bread-winner no longer can work at anything. It seems as if he cannot die. Months and months he lingers, panting for his breath, burned with fever, torn and shaken with his dreadful cough; worst of all, spreading infection every day.

It isn't merely folly to build more colleges and institutes, more places where we may fuddle our minds with fiction. It is something to make us burn with indignation. It is their own money the millionaires have to spend. I know that. I know that, but why mock our need with ornamental fripperies, when it is possible to cure and to prevent a disease that carries off one-third of all that die between the ages of twenty and thirty?

But, if the treatment is only fresh air, nourishing food, and rest for mind and body, why go to a sanatorium at all? Why not "the fireside of home"?

It isn't absolutely necessary that you should leave your home, but it is better so. You need to make a total and complete change in your way of living. The old way gave you consumption; it cannot cure you of it. At home, the neighbors will think you're crazy if you sleep outdoors in all weathers; they will even gossip about you as a crank if you keep your windows open nights. If you live at home you must dress as well people do, and fret yourself with all the foolish multiplicity of buttons and fixings. The freedom of pajamas or a long, loose robe in the daytime is hardly possible. People come in and talk, and tell



you how there is no hope for you if once you get consumption. They had a sister Jennie and she took the galloping consumption. They tell you of some patent medicine that is sure to cure you. They read about it in the paper. Why don't you try it? They tell you you'll catch cold if you go out in the night air. They'll fret the life and soul out of you if you'll let them. Then again, it inconveniences the other members of the family if twice as many meals a day as usual are served. You cannot spoil their fun for them, and if they want to have a little party, it seems hard that you can't sit up till all hours like other people.

In the sanatorium all social obligations, the necessity of dressing for functions—everything—must bow and bend to your getting well. You aren't the only sick one. There are others getting well and going home. So will you. Everything is cheerful and sanitary, and you aren't running chances on doing the right thing. You aren't scattering disease wherever you go. It is a war against consumption conducted by the regular troops, not the volunteers.

EUGENE WOOD, in *Everybody's Magazine*.

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### TEMPLE HOME ASSOCIATION NOTES.

The Third Annual Meeting of the Temple Home Association will be held at Oceano on August 7th next. Regular and official notice will be sent to all full members in proper time.

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Brother H. A. Gibson is now located at Los Angeles and is engaged in the real estate business. In addition to other properties, he is actively engaged in pushing the sales of lots on Halcyon Beach. His address is 401 South Hope St., Los Angeles.

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A number of people who had been undone by the earthquake, some of them members, have been received and are now staying at the Halcyon. All of these had been involved in the San Francisco disaster, with total loss of possessions and business in which they had been engaged.

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The Halcyon Hotel and Sanatorium is full to overflowing, and some of the workers and guests are accommodated in tents in the Eucalyptus Grove on the grounds. It is an ideal place for tenting, and those in tents there enjoy the outdoor life greatly in the fragrant air redolent of eucalyptus odor.

Ben Bolt has arrived at the Centre recently. Ben is a fine young colt, and he bids fair to be a giant among horses. His mother is Belle, the handsome young mare of yellow-mane fame, owned by the Association.

The Open Gate Sanatorium is progressing steadily and all details in its management and organization are being perfected as rapidly as circumstances permit. Four patients are now under care and treatment.

### QUESTIONS AND ANSWERS.

Why is the hymn, "Holy Father, Only Son, Holy Spirit, Three in One," sung at Temple meetings? Is it because you believe in the Trinity?—I.D.

The original idea the early Christians had of the Trinity was the right one. It was when the people forgot this, as they did nearly all occult meaning with the Bible, church literature and symbology, and only concerned themselves with the written word, losing the spirit behind the word, that the idea of the Trinity came to look as an impossible proposition to many minds. When the student was told he must believe a number of, to him, meaningless statements upon unreasoning faith, he often reacted against the whole proposition and became either a non-believer or an agnostic or some other form of unitarian or deist. This attitude of mind revealed the fact that there was a complete misunderstanding of the real teachings by both the reactionist and the orthodox Christian, for the doctrine of the Trinity does not in any way preclude the belief in one Supreme God. On the contrary, the statement is, and always was, that there was one great all-ruling Providence; but that this one God manifests through Nature and man in three great forces or rhythms. We have examples of this in the dominant chord in music, in the grouping of the elements in chemistry, and in the manifestation of light waves.

The true teaching is that God manifests Himself through nature in three rhythms, and Nature responds again in four, one of which is the point of contact between the lower and higher nature. The upper three rhythms are the Trinity, which, with the lower four, make the sacred number seven. If we examine all manifestations, we find this octave of seven forces repeats itself everywhere. Man is made in the image of his Maker be-



cause he can, once he has gained control of his lower nature, function consciously three higher creative forces which control his lower ones.

Christ has come to symbolize the **love** aspect of the Trinity and the Holy Ghost, or Spirit, the **force** aspect, in Christian symbology. In fact, both the Unitarian and the Trinitarian are correct in their statements as far as they go. The Unitarian is looking at the Godhead as a whole and in rest, the Trinitarian, at God's action in and through life. The Son of God in Christian symbology represents three great ideas: a great Ego who has overcome material life, but still remains within the race life to draw the people upward; the **combined** soul of humanity, which becomes one upon the higher planes, and also the idea of the **man** Jesus, after he had overcome his lower Nature, and thus became one with his higher self—His Father in Heaven.

J. O. V.

### WHAT IS CONSCIOUSNESS?

It is only understandable to me by regarding it as a reflection of one plane of substance upon another plane; in other words, one plane sees itself reflected in another plane, and hence ensues consciousness of itself as by looking into a mirror. This **self** consciousness naturally evolves as the various planes are differentiated. It is greatest when the extreme of differentiation is reached; after that is reached, the planes begin to be indrawn, finally merging into one where consciousness is absolute, or, in other words, absolute unity prevails. Its state would also be, so far as our present brain consciousness is concerned, oblivion or unconsciousness; in other words, consciousness results because the cosmos has its seven rates of vibration and the difference of relation or number between one rate of vibration and another create other vibrations—offspring, sons, daughters, begotten by the mingling of primal vibrations, and which manifest in secondary vibrations, or reflections, called feeling, hearing, seeing or sensing generally, and which, collectively, we call consciousness. Fundamentally, Atma is the basis of all consciousness, so that it is Atma that sees, hears and senses all.

W. H. D.

### TEMPLE ACTIVITIES AND NOTICES.

The attention of our members is called to the Convention Notice in this issue. It is important that all who can arrange to attend will do so, both for their own benefit and for that of the work and the cause. The forces of love, fidelity and service have always been abundantly manifest at our Conventions. To

those who are unable to attend, we send our remembrances and our good-will and invoke their spiritual co-operation during the time of our gathering.

\* \* \* \*

Our sister, Mrs. M. K. Choice, and her son, who were "burned out" at San Francisco, came on invitation to the Centre for rest and recuperation from the strain and nervous condition resulting from their unfortunate experiences. They spent over a week here and returned to their home in Oakland, much benefited.

\* \* \* \*

The Centre had the pleasure of a brief visit from our brother, Fred'k G. Calkins, and his wife. They were pleased with conditions here, and Mr. Calkins expressed much confidence in the success of the work, as the result of the methods he saw in operation.

\* \* \* \*

We have received a little book entitled, "Ladder Lessons for Beginners in New Thought," by Olive Verne Rich, and have placed it on our Book List. It will be found helpful by those for whom it is intended. Price, 50 cents. It may be ordered through the Oceano Book Concern.

\* \* \* \*

For Temple dues and Helping Hand contributions, make money orders payable to Mrs. J. W. Kent, Treasurer.

\* \* \* \*

For Membership Certificates and Investment Certificates in the Temple Home Association and for all payments thereon make money orders payable to the Temple Home Association.

TEMPLE SCRIBE.

### TEMPLE CONVENTION NOTICE.

The Seventh Annual Convention of Temple Members will be held on the 5th, 6th and 7th of August, at the headquarters at Oceano, California. There will be an assemblage of members on Saturday evening, the 4th, and the program of meetings will be announced. The first regular meeting of the Convention will be held Sunday morning or afternoon, and another meeting in the evening. There will be accommodations for our members at the Halcyon Hotel at rates varying from \$1.00 to \$2.00 per day. As the morning trains arrive at Oceano before daylight, it is advisable to take trains which are due here in the afternoon, if terms of tickets permit. A number of our members have already notified us of their intention to be present at this Convention, and we ask that all those who expect to come will write us as soon as possible to that effect.

CHAS. L. HARRIS, Temple Scribe.



# Halcyon Hotel and Sanatorium

## THE HALCYON SANATORIUM

Has been established for the scientific treatment of invalids, and for recuperation and rest in cases of overwork and nervous exhaustion. It is conducted as a distinctively

### HEALTH INSTITUTION

and not as a **fashionable** resort. Regularity of life and freedom from noise and social excitement prevail, thus securing long periods of rest, while at the same time rational recreation is amply provided for. Although the comfort and welfare of the sick are first considerations, every opportunity is provided for those who desire to spend a pleasant and **profitable vacation amid healthful and beautiful surroundings.**

The Sanatorium buildings and grounds are situated near the town of Oceano, in the southwestern part of the famous Arroyo Grande Valley, which, encircled by hills from 400 to 800 feet high, has been aptly designated as "**the rosy dimple on the cheek of creation.**" San Luis Bay is one mile distant, affording, with its twenty miles of circular ocean beach, one of the most delightful drives in the world, with inspiring views of **sea and mountains** blending into one.

**The Halcyon Sanatorium** is not a water cure, nor a rest cure, nor a diet cure, air cure, nor movement cure, for the reason that not one of these expresses the leading idea, which is

### HEALTH BY RIGHT LIVING.

Obedience to the laws of life and health is enjoined as the requisites to recovery. This is an **educative** as well as **curative** process, and it comprehends the work to which **The Sanatorium** is pledged:

"Founded on Truth. For suffering ones and weary,  
A home, secure from worldly care and strife,  
Nature, the healing mistress, tends its portal,  
Beckoning with gentle hand to paths of life."

All forms of **chronic diseases** will be received. Neuresthenic conditions and **nervous** diseases of all kinds, including **abnormal conditions** and habits resulting from excessive alcoholic or drug addictions, will be treated by the most improved methods and scientific principles known to **medical art.** Remedies and methods are available that will cure nearly every form of **chronic asthma.** The natural **hot sulphur** and **alkaline springs**, in the vicinity are of the greatest value in aiding to cure **rheumatic** as well as many forms of **liver** and **kidney affections.**

**The Treatment.** All the remedial agents that medical science and experience have proved valuable—the resources of **nature**, as sunlight, pure air and water baths, the use of **oils**, electricity, the natural **radio-active forces** that **nature** has **conserved in the vicinity**, and equally if not more important, the **mental** and **moral forces**—are drawn upon and applied, under the direction of skilled physicians, for the **restoration** and preservation of **Health.** In many cases patients living at a distance can be successfully treated through correspondence. A blank form for diagnostic purposes will be sent on application.

For additional information, terms and rates, address

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